

liberal and leftist thinkers relegate it to private life and leave it out of public issues). Janiewski and Morris observe, "A market left to its own devices will not necessarily produce moral outcomes unless moral behaviours such as truth-telling, honesty and debt-settlement are assured. Hayek and other New Right figures ignore the corroding power of market capitalism to undermine these same religious and moral traditions" (81).

This book is highly recommended for anyone interested in the Christian origins of market capitalism (and the entirety of Western secular culture). It is a fascinating snapshot of a small country making large changes across a twenty-year period, driven by both internal and external pressures. Marion Maddox, in *God Under Howard* (2005), argued that the New Right reforms of John Howard's federal government had resulted in a more selfish Australia, where citizens felt justified in treating the less fortunate (indigenous people, refugees, welfare recipients) punitively, because the individualism-driven message pushed by Canberra encouraged blaming the victim, the notion that ill-fortune was one's own fault. Janiewski and Morris give insights into the career of Maori activist Donna Awatere Huata, who was alienated from leftism and became a vocal New Right advocate (a similar figure in Australia would be Noel Pearson), which illustrates the fact that even those who might legitimately claim victimhood can be led to blame their own. The empowering potential of New Right rhetoric and the attractiveness of the soteriology it offers should not be underestimated. Salvation is always a powerful message, even when its religious significance is occluded.

CAROLE M. CUSACK
University of Sydney

PETER IVER KAUFMAN: *Incorrectly Political: Augustine and Thomas Moore*. Notre Dame, IN: University of Notre Dame Press, 2007; pp. viii + 280.

Why do politics, and how? The political world was Babylonish, its corruptions ill framed for the buttressing of exalted purities. An apprehension of "dreadful necessity" might seem the worthiest answer to the "why." Even for the determinedly pessimistic, "sublime, salvific ends," Peter Iver Kaufman contends, "sometimes justified gritty means" (227). As for the "how," having answered necessity's call to enter the pit of political decadence and intrigue, one must remain at a sufficiently far remove from vanities and temptations to avoid the pitfalls that dot the by-ways of a career's expanse. Politicians live precarious existences. They are powerful, prosperous, rewarded, and entrusted, accustomed to the deference of others and to self-satisfaction at their own achievements. Yet they are cursed, liable to fall from the vertiginous heights to which they ascend, deceived by ingratiating subordinates and pressured by instinct for survival to release their own flatteries up the chain of command, distracted by lustful and predatory ambitions and endangered by others' envy and suspicion, prompted by self-interest to permit their blemished deeds to masquerade as justice or as bricks in the edifice of the common good. The politician contracted a partnership with danger concealed by a sordid veneer of fake beneficence and tinsel-thin opulence. And yet, according to Augustine and More, Christian magistrates might wield the rod to maintain order, prevent eruptions of chaos, shield the Church from heretical doctrine and sectarian fragmentation. There is need for mobilisation of the corrective and punitive resources of the present material world, for all that justice

and felicity belong either in the far beyond of a celestial heaven or in a “nowhere” elucidated in words of “Nonsense.”

Kaufman wrestles with the insecure expectations and perdurable pessimisms of Augustine and More, finding striking similarities in the predicaments with which they were obliged to contend and in the ways in which they managed their responses — the Englishman responding, on occasion, with glances at the venerable African. Kaufman’s book is not concerned with the tracing of ideological influence; its considerable interest lies in its analysis of echoing sensibilities — complexes of intellect and affect, approaches of mind and heart to divine grace and truth and to the employment, if not the “improvement or rehabilitation,” of their earthly agencies in dire times. Explored here are wobbly determinations to hold in check a nausea for the political in order to shore up God’s arrangements for the earthly Church and the social order. Absent, from the resultant effort, were hopes for profound betterment. “Damage control” was all that could reasonably be asked of a government, and Augustine and More had their reservations about asking this much. *Incorrectly Political* is a daringly conceived and wonderfully executed book, a twofold tale of disenchantment that moves with the author’s customary combination of elegance and insight.

DAVID PARNHAM
Independent Scholar

PETER LAKE and KENNETH FINCHAM, eds.: *Religious Politics in Post-Reformation England: Essays in Honour of Nicholas Tyacke*. Woodbridge, Suffolk: The Boydell Press, 2006; pp. xiv + 254.

Peter Lake and Kenneth Fincham have assembled a team of leading scholars of early modern English religion in celebration of the work of Nicholas Tyacke. The contributors range over a broad spread of topics, though the book sustains a noticeably puritan orientation. However, there is much else besides. Keith Thomas opens proceedings with a study of art and iconoclasm, a subject that brings puritans into the orbit of a wider Protestant outlook shaped by biblically informed concern at the sin of idolatry. Diarmaid MacCulloch follows with a consideration of the Edwardian and Elizabethan Reformations, centred, he argues, not upon Geneva but upon Strassburg and, more particularly, Zürich, the polemical authority of which could be harnessed when puritans needed to be dealt with — in Whitgift’s case (courtesy of Bullinger) by assimilating them to anabaptists. The church that developed idioms for dealing with puritans also needed tools for deriding papists, itself an enterprise in which puritans could credit themselves with moderation in the eyes of officialdom by concentrating zealous fire upon a common enemy. As Thomas Freeman shows, the English derision of papists served a variety of apocalyptic, ecclesiological, political, and moral purposes over the course of more than a century, while — turning to a place where pursuit of opportunity bureaucratizes ideology — the administrative arm of “practical anti-papistry” provides a context in whose embittering complexities Thomas Cogswell embeds the story of the fluctuating fortunes and paranoid legacy of Thomas Felton, father of the Duke of Buckingham’s assassin.

Lake’s essay is the first of the chapters that focus primary concern on puritanism and/or puritans. Such beings were not simply assemblages of early modern cultural fancy, nor are they given life by being retrofitted into rigid classificatory moulds by scholarly acts of taxonomy. Attention to the early modern language of “political and polemical manoeuvre and contest” will ensure that puritanism is not sealed off

Incorrectly Political. Augustine and Thomas More. by Peter Iver Kaufman. 0 Ratings. 0 Want to read. 0 Currently reading. 0 Have read. This edition was published in January 15, 2007 by University of Notre Dame Press. Written in English. 304 pages. Incorrectly Political. Augustine and Thomas More. This edition was published in January 15, 2007 by University of Notre Dame Press. Classifications. As a quick follow-up to my review of Peter Iver Kaufman's *Incorrectly Political: Augustine and Thomas More*, I wanted to let you know that there's more. The University of Richmond Scholarship Repository provides links to many articles by the same author, including several on Saint Augustine and Saint Thomas More. There's an essay on "Augustine's Dystopia", for example, from *Augustine's City of God: A Critical Guide*, 55-74. New York: Cambridge University Press, 2012 and one on "Augustine and Corruption". In addition to several articles on Thomas More, including one on Margaret Roper and the famous *Incorrectly Political: Augustine and Thomas Moore* - by Peter Iver Kaufman pp. 490-491(2) Author: Parnham, David. Favourites: ADD. *Religious Politics in Post-Reformation England: Essays in Honour of Nicholas Tyacke* - Edited by Peter Lake and Kenneth Fincham pp. 491-492(2) Author: Parnham, David. Favourites: ADD. *Ladino Rabbinic Literature and Ottoman Sephardic Culture* - by Matthias B. Lehmann pp. 492-493(2) Author: Simms, Norman. BOOKS RECEIVED pp. 513-514(2). Favourites: ADD. Sign-in. *Incorrectly Political. Augustine and Thomas More*. Peter Iver Kaufman. University of Notre Dame Press Notre Dame, Indiana. © 2007 University of Notre Dame Press. Incorrectly political : Augustine and Thomas More / Peter Iver Kaufman. p. cm. Includes bibliographical references and index. isbn-13: 978-0-268-03314-9 (pbk. : alk. paper). The paper in this book meets the guidelines for permanence and durability of the Committee on Production Guidelines for Book Longevity of the Council. on Library Resources. © 2007 University of Notre Dame Press.